

# THE Saturday Magazine.

No. 740.

JANUARY

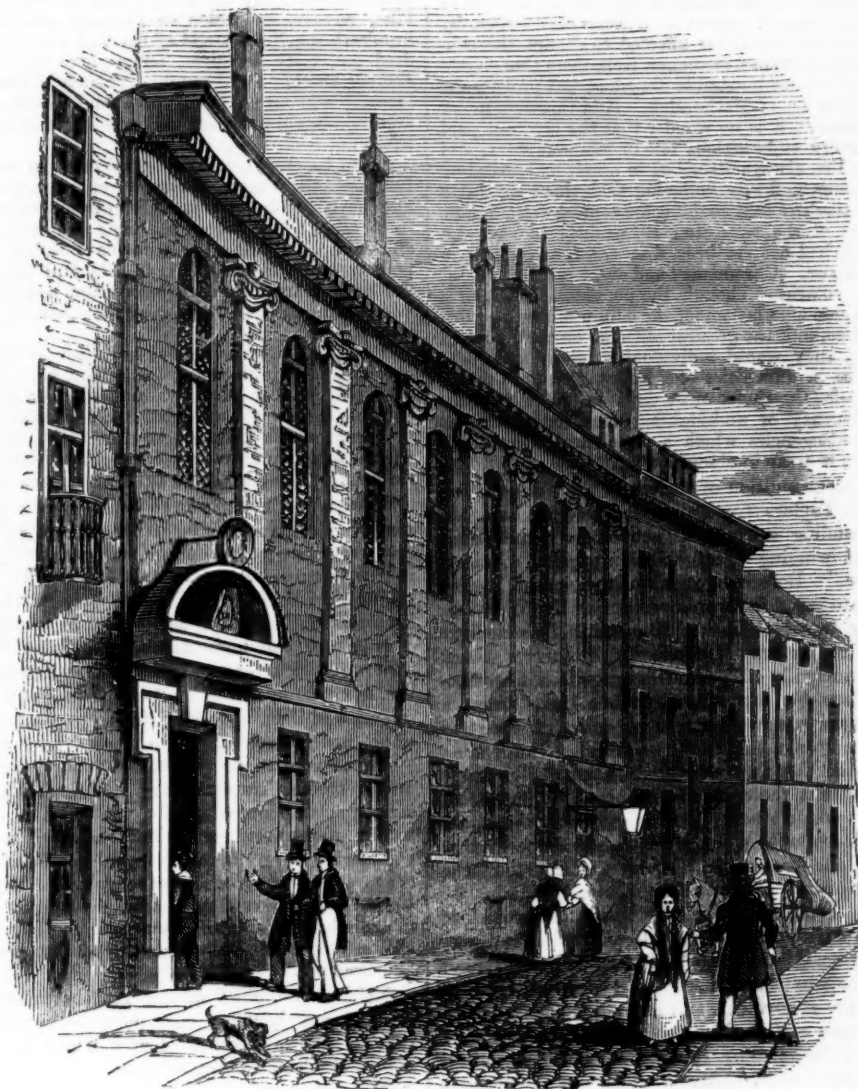


13<sup>TH</sup>, 1844.

{ PRICE  
ONE PENNY.

## HISTORICAL NOTICE OF MERCHANT TAYLORS' SCHOOL.

I.



EXTERIOR OF THE SCHOOL-HOUSE.

THE period in which "Merchant Taylors' School" was founded was a very remarkable one in English history. Amidst general and wide-spread ignorance, party-feeling was at its height. The religion of the State had been changed twice within three years, and amidst the distractions which such a state of things inevitably occasioned, many persons in private life disguised their real sentiments for the sake of the means of subsistence, while some of those who occupied public offices, either retired from them until they could ascertain the wisest course to be pursued, or suffered themselves to be ejected from them rather than make a sacrifice of their principles. The light which dawned on the country during the short reign of Edward the Sixth was obscured

VOL. XXIV.

on the accession of his bigoted sister, Queen Mary, and only began steadily to diffuse its beams during the sway of Elizabeth. It is not to be wondered at that amidst these important changes, education should have been greatly neglected, and the pursuit of literature absorbed in more pressing studies. Indeed many of those best qualified to teach, had left the country to escape persecution.

Accordingly we find that in 1563 (two years after the organization of Merchant Taylors' School), there were only two divines of Oxford, capable of preaching before the university. And in 1570, Horne, Bishop of Winchester enjoined to his minor canons tasks which seem almost beneath the capacity of an ordinary school-boy.

740

The low state of public education may also be inferred from the fact that when Archbishop Parker founded three scholarships at Cambridge, in 1567, provision was made that they were to be supplied by the most considerable schools in Kent and Norfolk, who were to be "the best and aptest scholars, well instructed in the grammar, and (if it may be) such as can make a verse."

The state of the lower orders at this period is well described by the historian of the school in the following terms:—"As for the bulk of the people, they were but just emerging from a state of barbarism, the dupes of astrologers and alchemists. While the former pretended to foretell future events from the situation and various aspects of the heavenly bodies, and succeeded in deceiving numbers by their fallacious art, the latter affected to change the substance of metals, or extract medicines from them that should not only ease the most inveterate disorders, but prolong the life of man to the age of Methuselah. And therefore under these circumstances, it is no wonder that the ignorant paid attention to every superstitious tale or fabulous story, and led an uneasy life, always disturbed in mind, and dreading what might happen, firmly believing that there existed a philosophical tincture that could arm them against disease and death, but at the same time constrained to own and lament that it had not yet been discovered, or applied to any useful purpose. Chiromancy and every cabalistic delusion had its votaries. Though the populace would, in a body, attack those who lay under the odium of dealing with the devil, and commit the greatest outrages on their persons and property, they would individually have recourse to them for advice in difficulties—for information as to things lost or stolen—for the choice of fit days on which to commence any journey or undertaking,—and for an insight into those contingencies which a benevolent Providence has thought fit to wrap in obscurity."

Such was the condition of society at the period when the Merchant Taylors' Company conceived the laudable design of founding a grammar school for "the better education and bringing up of children in good manners and literature." Before we speak of the school, it may be necessary to say a few words respecting the Worshipful Company by which it was founded. This ancient guild or fraternity was undoubtedly in former times composed principally of persons engaged in manufacturing pavilions for our kings, (hence their arms, a pavilion between two royal mantles), robes of state for the nobles, and tents, &c., for the soldiers. But it must not be supposed that they were mere makers of ordinary garments, or that the company at present consists of persons who make clothes. On the contrary, the names of kings, princes, nobles, and prelates stand enrolled as members of the fraternity, and in the court of the company, according to Mr. Wilson, not one tailor by trade is to be found, while in the livery, composed of three hundred persons, and open to all trades and professions, only ten tailors are to be found. The Merchant Taylors' Company have been from age to age the almoners of the benevolent, and in so doing have acted with uprightness and honour.

The school founded by this company was organized on the 24th September, 1561, on which day the statutes were framed, and a school-master chosen. The site chosen for the erection of the school-house was part of the manor of "The Rose," in the parish of St. Laurence Pountney, a mansion which had successively belonged to the Duke of Buckingham, the Marquis of Exeter, and the Earls of Sussex. Mr. Richard Hills, a leading member of the fraternity, generously contributed the sum of five hundred pounds towards the purchase of this site.

The statutes provide for the due governance of the school, and ordain that there shall be first a "High Maester" to direct, in doctrine, learning, and teaching, all the school. This master is to be chosen by "the Right Worshipful the Maister, Wardens, and Assistants, of the said Company of Marchaunt Taylors, with such advice and counsell of wellearned men as they can gett; a man in body whole, sober, discrete, honest, verteous, and

learned, in good and cleane Latin literature, and also in Greeke, if such may be gotten."

This master was not to consider his office perpetual, but was to submit to an examination, as to the manner in which his duties were performed, and failing in these, he was to depart, after reasonable warning. He was also not to absent himself from the school more than twenty working days in the year, without urgent cause. With respect to the number of his pupils we find the following statutes.

"He shall nor have, nor teach, at one tyme within the foresaid schoole, nor ells where, above the number of two hundred and fyfty schollers. And he shall not refuse to take, receive, and teach in the said schoole freely, one hundreth schollers, parcel of the said number of two hundred and fyfty schollers, being poore men's sonnes, and comyng thether to be taught, (yf such be meete and apt to learne,) without anything to be paid by the parints of the said one hundreth poore children for their instruction and learnyng.

"And he shall also receive and teach in the said schoole fyfty schollers more, being an other parcell of the said number of two hundreth and fyfty schollers comyng thether to be taught, and being found apte and meete to learne, as aforesaid, and being poore men's children, so that their poore parents, or other their friends, will pay, and give to the High Maister for their instruction and learninge, after two shillings and two-pence by the quarter, for a peece of them\*.

"And he shall also receive and teach in the said schoole, one other hundreth more of schollers, being the residue of the said number of two hundreth and fyfty schollers comyng thether to be taught, &c., as aforesaid, being riche or meane men's children, so that their parents, or other friends will give for every of these hundreth schollers five shillings by the quarter for their instruction and learning."

Then follow rules relative to the chief usher or second master, who is required to be "some sober, discrete man, verteous in lyving and well-learned," and if he be in "literature, discretion and honest lief," such as is required of him, then on the vacancy of the situation of high maister this chief usher is to be chosen.

If either the high maister or the chief or under-ushers fell sick "of any curable disease or axes (agues)," the sick person was to be "tolerated," and have his full wages, and if both master and ushers were sick at the same time the school was to be closed for a season.

There were to be two under-ushers, "good, honest, and verteous learned young men." They were to be strictly under control of the chief master, teaching "as to him might seem convenient, and none otherwise."

Lodgings were provided in the establishment, for all the teachers engaged in the school, but the under-ushers were "not to have their roomes by writing or by seale, in noe wise, but at liberty according to their deserving, and only so long as the High Maister shall like their demeanour and teaching."

Neither the chief master nor the subordinates were to hold any benefice with cure, occupation, office, or service, nor any other faculty which might interfere with their duties at the school.

The statute relating to the admission of children to the school is as follows:—"There shalbe taught in the said schoole children of all nations and countreyes indifferently†, comyng thither to be taught, to the number of two hundredth and fyfty, in manner and forme as is afore devised and appointed. But first see that they can the catechisme in English or Latyn, and that every of the said Schollers can read perfectly, and write competently, or else lett them not be admytted in no wise.—And that every scholler at his first admyssion, once for ever, shall pay twelve pence for writing in of his name, and the same shall be given to such one, as shall be appointed by the said High Maister and the Surveyors to sweepe the schoole, and keepe the Court of the Schoole cleane, and see the Street nigh to

\* This and the following statute were altered in 1805, when on the Report of the Committee it was agreed that, owing to the alteration in the value of money since the institution of the school, it was expedient that the Quarterage (exclusive of the breaking up-money) should be raised to ten shillings.

† Without partiality

the Schoole-gate cleansed of all manner of fylth and unclean things, out of good order, or extraordinarily there thrown."

The children were to go to school at seven in the morning both winter and summer, and tarry till eleven, and return at one in the afternoon and depart at five. Thrice in the day, morning, noon, and evening, they were to repeat the prayers set up in a tablet in the school-room. They were never to use tallow-candles in the school, but wax only; nor were they to eat and drink in the school, nor to indulge in cock-fighting, tennis-play, nor "riding about of victoring," nor disputing. They were to have no leave to play, except once in the week, and that only on a holiday.

If a child, after admission into this school, went to any other to learn there, or was absent from the school for the space of three weeks at one time, without any reasonable cause, he was refused re-admission.

The master, warden, and assistants were required with the advice of learned men to examine every year whether the master and ushers had done their duties in the school, and how the children had profited under them, as well as what reformations and amendments might be required.

Alterations have been from time to time introduced into these statutes, but they are not considerable.

The boys do not now go to school until eight in the morning, from the first of November to the first of March. The morning business still concludes at eleven; but in the afternoon the school does not open till two, and closes for the day at four. The appointment of under-teachers, at first the business of the chief master, is now held by the company. An order of the court dated 16th December, 1731, excludes the children of Jews from the privileges of the school. The entrance-money, stated above to be twelve pence, has been raised from time to time, until in 1805 it was fixed at twenty shillings. The statute restricting the pupils from leave to play, except once in the week, was superseded by order of the court, and that which related to absence from school, was modified thus. "No scholar who has been absent from school more than three months, shall, unless in case of sickness, be received into the same without consent of the master and wardens for the time being."

The statutes being thus ordained by the company their next step was to choose proper officers for the establishment, and to arrange the scholastic duties of the several classes. These we shall notice in another article.

By a peculiar prerogative, not only each individual is making daily advances in the sciences, and may make advances in morality (which is the science, by way of eminence, of living well and being happy), but all mankind together, are making a continual progress, in proportion as the universe grows older; so that the whole human race, during the course of so many ages, may be considered as one man, who never ceases to live and learn.—PASCAL.

In entering upon any scientific pursuit, one of the student's first endeavours ought to be to prepare his mind for the reception of truth, by dismissing, or at least loosening his hold on, all such crude and hastily adopted notions respecting the objects and relations he is about to examine, as may tend to embarrass or mislead him; and to strengthen himself by something of an effort and a resolve, for the unprejudiced admission of any conclusion, which shall appear to be supported by careful observation and logical argument, even should it prove of a nature adverse to notions he may have previously formed for himself, or taken up, without examination, on the credit of others. Such an effort is, in fact, a commencement of that intellectual discipline, which forms one of the most important ends of all science. It is the first movement of approach towards that state of mental purity, which alone can fit us for a full and steady perception of moral beauty, as well as physical adaptation. It is the "euphrasy and rue" with which we must purge our sight, before we can receive and contemplate, as they are, the lineaments of truth.—SIR JOHN HERSCHTEL.

## ON HOSPITALS.

### I.

THE word HOSPITAL, or Spital, had formerly a more extended signification than we usually attach to it at the present day. It is derived from the Latin word *hospes*, or host, which signified both a person lodged and entertained by another, and he who afforded the accommodation. In ancient times, when houses for the entertainment of travellers did not exist, services of this kind conferred most important obligations, which were often invested with something of an almost sacred character. The earliest hospitals then were established, not only for administering hospitality to the needy sick, for the education of poor children, and affording asylums for the aged and decayed, but also for the reception of the traveller. Thus, the hospital, at Spital, in Yorkshire, was founded by one Acehorne, in the reign of Athelstan, for the protection of travellers from the wolves and other wild animals, then abounding in those parts. Even in the present day, we do not confine the term to institutions for lodging and treating the sick; for we say Christ's Hospital\*, when speaking of that establishment for education, St. Catherine's Hospital†, when alluding to the asylum for the aged, in the Regent's Park, (although institutions of this latter description are usually termed Alms-houses,) and Chelsea‡ and Greenwich§ Hospitals for aged soldiers and seamen.

The institution of hospitals is one of the great practical results of Christianity. We find no account of any such establishments in the writings of the Greeks, the Romans, or the Jews. In Athens, those who suffered in the public service were fed in the Prytaneum; the sick were also sometimes carried to the temples of Æsculapius; but in no instance were there any institutions analogous to hospitals. Nay, in those countries where the metempsychosis is an article of belief, hospitals for the lower animals have been founded, although none have been devoted to the relief of human creatures. The difference of the treatment of the suffering poor in modern and ancient times is a necessary result of the doctrines of Christianity. The great bulk of the lowest orders were in the ancient states in a state of slavery, and considered as beings of an almost inferior nature, whose treatment in sickness was abandoned to the caprice or interests of their proprietors, and, therefore, often cruelly neglected; Christianity taught an universal love for all mankind, and insisted upon the individual importance of each of its followers, and thus inculcated the relief of his miseries, while it elevated him in his social position, and cheered and comforted him by its promises.

Long before any building was expressly erected for the reception of the suffering, portions of the churches, or of the bishop's residences, were set apart for this purpose, and the houses of the early Fathers of the Church often had, especially during severe visitations, all the appearances of hospitals. Mezerai states that during an epidemic of St. Anthony's fire, the house of the bishop of Metz was filled with the sick. The earliest hospitals were always placed close to the cathedrals, or bishops' residences: that of Strasburg was contiguous to the bishop's kitchens. St. Chrysostom exhorted his hearers to establish domestic hospitals, by devoting a room in each house to the reception of the necessitous.

It is to the fourth century that the erection of hospitals, properly so called, must be referred. Fabiola, a pious lady of Rome, founded one there at that period, and a large one was built by St. Basil at Cæsarea. Shortly after St. Chrysostom erected several in Constantinople, and various others soon made their appearance in the different countries of Christendom. During the sixth, seventh, and eighth centuries, these institutions were very numerous in Italy, Spain, and France.

\* See *Saturday Magazine*, Vol. XVII., p. 193, 201, 225, 241.  
 † Vol. II., p. 131. ‡ Vol. XXI., p. 11. § Vol. XXI., p. 66.

In the eighth century there were five at Rome. Pope Stephen II. much enlarged that of the Holy Ghost, founded by Pope Sixtus III., which acquired a great reputation for its size and excellent management. These hospitals were designated, in the barbarous Latin and Greek of the period, differently, according to their destinations, as the *Brephotrophium*, for suckling children; *Nosocomium*, for the sick; *Xenodochium*, for strangers, &c. They were considered as appertaining to the religious edifices to which they were usually attached, and hence were called in France *Hôtels-Dieu*, or *Maisons-Dieu*, Houses of God.

We must not imagine that the accommodation they afforded resembled that bestowed by the hospitals of the present day: it was, however, proportionate to the degree of civilization then existing; and, thus it was considered as no hardship by the poor, that while they were sheltered from the cold, and supplied with food, they should be kept in close unventilated rooms, and that many should be obliged to occupy the same bed, however dissimilar their diseases—not always enjoying the luxury even of being separated from each other by a wooden plank.

Sometimes churches, used also as places of sepulture, were converted upon an emergency into receptacles for the sick. All the monasteries relieved the sick and poor, daily, and were used as houses of entertainment by many, even of the nobility and gentry, who, on their travels, dined at one, slept at another, and so on. Those hospitals especially destined for the reception of the weary pilgrim, were usually built upon the roadside.

The management of these charitable institutions was placed entirely in the hands of the clergy. Indeed, in those times the priests were the only persons sufficiently instructed to undertake the duties of attending to the sick; and thus William the Conqueror, during an illness he suffered under, was treated by a bishop and an abbot. The superintendence of the hospitals was one of the functions of the bishops and chapters of cathedrals, and a fourth part of the revenues of the church, together with the donations and bequests of the humane, furnished the fund whence the expenses were defrayed. The immediate services were performed by priests (generally of the order of St. Augustine), who devoted themselves especially to this task, and who were frequently united into religious orders, under the name of Hospitaliers\*, of whom many congregations under different denominations existed, and a remnant of which still exists on the Continent. Many of such societies were founded at Marseilles, in order to be in readiness to receive the pilgrims returning from the Holy Land. These associations were very numerous and active, and form redeeming points in the features of the Middle Ages. After the eleventh century, many women devoted themselves to like offices, under the name of the Grey Sisters, or Sisters of Charity, and whose active assistance is still so beneficially rendered in the French Hospitals. Some of the Hospitaliers were military orders, as the Knights of St. Lazarus, and the well-known Knights of St. John of Jerusalem.

There is every reason to believe that the revenue devoted to the sick and needy was faithfully administered in the early ages of the Church; but, as the bequests made by the pious and generous became more frequent, and the manners and morals of the priesthood more relaxed, abuse after abuse crept into the management, and were often most severely commented on by the superiors and the well-disposed of the Church. The priests, in many cases, converted the greater part of the funds into benefices for their own emolument, regardless of the original objects of the charities. These abuses, commencing about the eleventh century,

reached so great an height, that, at the Council of Vienne, 1311, it was determined that the administration of these charities should be taken out of the hands of the clergy, and confided to responsible laymen, acting under the sanction of an oath. Although this decree was effectual in some instances, in others it remained almost a dead letter, until the Council of Trent, at its seventh sitting, 1563, determined that it should be carried completely into effect. The ordinance of Blois, decreed by Henry the Third of France, in 1576, commanded that the officers of the hospitals should be changed every three years, and that they should be chosen from citizens of a respectable standing, and of good business habits. In our own country, the Reformation destroyed the system of mysterious and often abused management adopted by the ecclesiastics, and, after an interval of distress and confusion incident upon the great changes caused by that event, the hospitals were chiefly confided, as on the Continent, to the citizens of their localities, and have since been conducted upon a much more satisfactory footing.

#### ROSES IN THE EAST.

THE greatest luxury I enjoyed during this sultry season, was a visit to the English factory at Cambay, in Guzerat, where the Resident had one room, dark and cool, and set apart for the porous earthen vessels containing the water for drinking; which were disposed with as much care and regularity as the milk-pans in an English dairy. On the surface of each water-jar were scattered a few leaves of the Damascus rose; not enough to communicate the flavour of the flower, but to convey an idea of fragrant coolness when entering this delightful receptacle: to me a draught of this water was far more grateful than the choicest wines of Schiraz, and the delicious sensations from the sudden transition of heat, altogether indescribable.

Chardin mentions that the Persians use rose-water for cleansing the leathern bottles which contain the water for drinking; they cause them to imbibe the rose-water, to take off the taste of the skin: roses are the delight of the Orientals upon all occasions. The nosegays of roses and other flowers, gathered on the cool of the morning, and brought in with a basket of fruit and vegetables to the English breakfast-table in India, are very pleasing and refreshing: so are the Japan roses, oleanders, and other richly-coloured flowers, which ornament the ever presented to each guest for ablution after dinner.—FORBES' *Oriental Memoirs*.

DR. LINDSAY, an American physician, remarks that the European woman has a much more florid and healthful complexion, a much more vigorous person, and is capable of enduring more fatigue and exposure, and of performing much harder labour, than the American female. The latter is not only less robust, but more liable to ill health. The causes of this deterioration are to be found in their personal and domestic habits. They rarely walk abroad for fresh air or exercise. In general they live and sleep in ill-aired apartments. Their household duties press constantly on their minds, and they do not give sufficient effect to the maxim, that cheerful amusement and variety of occupation are greatly conducive to health. Add to these a diet of pies, pastry, and animal food consumed in quantities too abundant for a sedentary life, and a neglect of baths and ablutions, and their slender forms, and pale, sallow, waxen complexions, as well as their liability to premature decay, are shown to arise from existing and preventable causes.

LET us take heed we do not sometimes call that, zeal for God and his Gospel, which is nothing else but our own tempestuous and stormy passion. True zeal is a sweet, heavenly, and gentle flame, which maketh us active for God, but always within the sphere of love. It never calls for fire from heaven to consume those that differ a little from us in their apprehensions. It is like that kind of lightning (which the philosophers speak of) that melts the sword within, but singeth not the scabbard: it strives to save the soul, but hurteth not the body.—CUDWORTH.

\* See *Saturday Magazine*, Vol. III., p. 126; Vol. XVII., pp. 82, 250; Vol. XXI., pp. 33, 73, 97, 113, 137.

BIOGRAPHICAL NOTICE OF  
HUGO GROTIUS.

## I.



THE remarkable man whose history we are about to present to our readers was born at Delft, in Holland, on Easter Sunday, 10th of April, 1583. He presents a signal exception to the rule which obtains in the ordinary course of things, *i.e.*, that precocious children exhaust their mental and physical powers in early life, and arrive at mature age with enfeebled minds and constitutions. Never was there, perhaps, a more wonderful development of the mind in early youth than in the case of Hugo Grotius, and seldom have the expectations formed of a child been so fully realized.

Grotius was descended from a noble family, and enjoyed every advantage in his early education that could be procured for him by wise and judicious parents. It appears to have been the aim of his father, in particular, to make him a pious as well as a learned man, so that his infant mind was early imbued with Christian principles, the effects of which were visible throughout his subsequent career. Some of the historians of Grotius assert that his mother held the faith of Rome, and that when only twelve years of age Grotius earnestly sought to effect her conversion from a creed which he felt and believed to be erroneous. We are told that the attempt was successful, and thus we may conclude that amid more important benefits, he was the instrument of increasing domestic happiness and unity. Towards the close of his life, however, we find Grotius himself evidently leaning towards the opinions of the Church of Rome, and endeavouring by arguments which, even in his hands are feeble and unsatisfactory, to apologize for some of the prominent errors of that church. But to return to the period of his infancy, we must state that he displayed such extraordinary capacity that he was soon spoken of among learned men as the prodigy of the age. The poet Barlaeus said that the childhood of Grotius astonished all the old men. Daniel Heinsius maintained that Grotius was a man from the moment of his birth, and never had discovered any signs of childhood. John Douza celebrated him in verse, and said that he could scarcely believe that the great Erasmus promised so much as the young

Grotius. Meursius, Gilot, and Isaac Pontanus spoke of him in similar terms, and it was confidently affirmed that this child would soon excel all his contemporaries, and be fit to be compared with some of the most esteemed of the ancients. The circumstances which awakened such high expectations, were the great aptitude displayed by the child in the acquisition of learning, his taste, judgment, application, and wonderful memory. Some Latin verses written by him in his eighth year are said to be still extant. At a very early age he was sent to school at the Hague. He boarded with Mr. Utengobard, a celebrated clergyman among the Arminians, and to his connexion with that gentleman, for whom he formed a strong attachment, many of the proceedings of his after course may probably be attributed.

At the age of twelve, (or, as some say eleven) he was sent to the university at Leyden, which was at that time the most learned seminary in Europe. Here he continued three years, residing in the house of Junius, a distinguished professor of Divinity; and winning by his modesty and talents the attention and regard of Scaliger and other eminent men. When he had only reached the age of fourteen, Grotius defended public theses in mathematics, philosophy, and jurisprudence, and thus gained much applause, while he exhibited a maturity of talents and attainments far beyond his years. About this time he published some elegant Latin verses, and also a Greek ode addressed to the Prince of Orange. During the same year (1597), he accompanied Count Justin of Nassau and the grand pensionary Barneveldt to the court of France. Henry the Fourth received the young scholar graciously, decorated him with a gold chain, to which was appended a portrait of the monarch, and showing him to his court said, "*Voilà le miracle de la Hollande!*" Grotius remained in the French capital nearly a year, and was loaded with the most flattering distinctions. The young prince of Condé took great pleasure in his society, and named him his secretary, but the entreaties of his friends induced Grotius to return to Holland, and he departed for his own home after having taken his degree of LL.D. at the university of Orleans. From some unexplained cause Grotius missed seeing the celebrated President de Thou during his stay in Paris, but a friendly correspondence afterwards sprang up between them. De Thou in vain attempted to dissuade his young friend from entering on the path of religious controversy to which he was strongly inclined. The violent dissensions then existing between the followers of Calvin and Arminius excited the zeal of Grotius, and made him consider it as a duty to advocate what he believed to be the truth, for the sake of his country, his church, and those to whom he owed obedience.

Grotius, who had resolved to make the law his profession, was called to the bar in 1599, and pleaded his first cause at Delft. But while diligently engaged in the studies connected with his profession, he also found time to superintend the publication of some learned works, which he had prepared for the press. The first of these, commenced when he was only fourteen years old, was a new edition of the works of Martianus Capella. Rightly to understand Capella, Grotius needed an acquaintance with all the sciences, and Burigny, his biographer, cannot help suspecting that the learned Scaliger had some hand in the undertaking, though we find that Scaliger was one of those who bestowed the most flattering encomiums on the young author, and celebrated in verse the publication of such a work by a child of fifteen. Burigny tells us that Grotius took no money from his bookseller, but only required a hundred copies of the work, handsomely bound, to present to his friends. His next work was a translation into Latin of a work on Navigation, which showed his profound acquaintance with mathematics. This he dedicated to the Republic of Venice. The year

following, he published a poetical treatise on Astronomy, written in Greek by Aratus, more than two hundred years before the birth of Christ, with Cicero's Latin translation, as far as it has been preserved, Grotius supplying the vacancies. The best judges of the time considered this work as a prodigy of science and erudition, the parts supplied by Grotius being deemed nowise inferior to those written by Cicero, while his notes displayed an acquaintance with Rabbinical writings, and some knowledge of Arabic. When Grotius published this work he was seventeen years of age, and he received the complimentary remark from more than one learned writer, that, although so young, he had accomplished by force of genius and labour what few could do in the flower of their age. Grotius received these honours very modestly, and acknowledged the assistance of his father in some of these works.

At the same time that the young author was astonishing the world with his profound learning, he found time to indulge his taste for poetry. Besides lesser poems he wrote three tragedies, *Adam in banishment*, *Christ suffering*, and the *Story of Joseph in Egypt*, Lauder accused Milton of having borrowed from the second of these tragedies. Speaking of these poetical compositions one of his biographers remarks that an eminent rank among the Latin poets has always been assigned to Grotius, whose diction is always classical, while his sentiments are just; but that "those who are accustomed to the *wood notes* of the bard of Avon, will not admire the scenic compositions, however elegant and mellifluous, of the Batavian bard."

The literary reputation of Grotius procured for him the unsought honour of being appointed Historian to the Republic; and his brilliant success at the bar led to his promotion, at the age of twenty-four, to the important office of Advocate-General of Holland and Zealand. The method followed by Grotius in his pleading may be gathered from the advice which he gave, in after years, to his son. He says—

That you may not be embarrassed by the little order observed by those against whom you speak, mind one thing, of which I have found the advantage. Distribute all that can be said on both sides under certain heads, which imprint strongly in your memory; and whatever your adversary says, refer it to your own division, and not to his.

That his employment as an advocate, notwithstanding the honour it brought him, was not entirely consonant with his feelings, appears in the following extract from one of his letters:

Besides that law-suits are improper for a peaceful man what doth he derive from them? They procure him hatred from those against whom he pleads, small acknowledgements from his clients, and not much honour from the public. Add to this that the time spent in things so little agreeable, might be employed in acquiring others more useful.

Soon after he was made Advocate-General, Grotius married Mary Reigesberg, of one of the first families in Zealand, whose high encomium is that she was worthy of such a husband. The most perfect harmony subsisted between them, and Grotius held her in the highest esteem. A number of poems were written in celebration of this alliance; and Grotius himself made it the subject of verse in Latin, and also in French. About this time he was occupied with a professional work which appeared in 1609. It was his *Freedom of the Ocean*, or the Right of the Dutch to trade to the Indies. This led to much controversy, and Grotius found an antagonist worthy of him in the celebrated Selden. In 1613, Grotius was made pensionary or syndic of Rotterdam, and fixed his residence in that city. In the course of the same year, he was sent on a mission to the court of England to remonstrate against the arbitrary proceedings of the English, in claiming an exclusive right to the Greenland fisheries. His visit was ineffectual as to his principal object, but he deemed it a

high privilege to form a personal acquaintance, at the English court, with Isaac Casaubon, a man of great worth and learning. King James also gave Grotius a most honourable reception, and was charmed with his conversation and manners. Casaubon and Grotius possessed, in addition to their mutual learning, another bond of sympathy and union. They both longed earnestly to advance a scheme, which has met with its supporters in later times, but will probably ever remain impossible to be accomplished. This was to unite the differing views on religious subjects, and to bring all Christians, of whatever denomination, to profess one and the same creed. Much as all true Christians desire and pray for unity, it cannot be promoted by the sacrifice of principle, and such a sacrifice, according to the system of Grotius, would, undoubtedly, have been required of the Protestant church generally. Yet that he was actuated in his endeavours by the best motives, there is every reason to believe, and we cannot read Casaubon's description of him, at this period, without feeling that he must have been a singularly gifted and a good man:

I cannot say enough (says this eminent individual,) of my felicity in enjoying the friendship of such a great man as Grotius. O that incomparable man! I knew him before: but fully to comprehend the excellency of his divine genius, one must see him, and hear his conversation. His countenance speaks probity, and his discourse discovers the deepest learning, and the most sincere piety. Think not that I only am his admirer; all learned and good men entertain the same sentiments for him, particularly the King.

ROUGHNESS of manners, far from being in itself a mark of sincerity, as is sometimes supposed, is merely the natural expression of one character, as gentleness is of another; and it should always be remembered, that to connect the idea of a good quality with a disagreeable appearance, is to do injustice to the character of virtue.

A JUDICIOUS observation, a rational maxim, a generous sentiment, when unaffectedly introduced in the course of conversation, may make an impression on those who are not in the habit of thinking for themselves.

THOSE qualities that dispose us to make a right use of the knowledge of mankind, contribute at the same time to increase that knowledge. The heart which is merely selfish does not understand the language of benevolence, disinterestedness, and generosity, and therefore is very liable to misinterpret it; while those who feel themselves capable of great and worthy actions, will find no difficulty in believing that others may do so too, and will have an idea of a character which can hardly ever be perfectly understood by those who feel nothing like it in themselves.—BOWDLER'S *Essays*.

THERE is a kind of literature, a knowledge falsely so called, that deserveth not to be pleaded for. But the noble and generous improvement of our understanding faculty, in the true contemplation of the wisdom, goodness, and other attributes of God, in this great fabric of the universe, cannot easily be disparaged, without a blemish cast upon the Maker of it. Doubtless, we may as well enjoy that which God hath communicated of himself to his creatures, by this larger faculty of our understandings, as by those narrow and low faculties of our senses; and yet nobody counts it to be unlawful to hear a lesson played upon the lute, or to smell at a rose. And these raised improvements of our natural understandings, may be as well subservient and subordinate to a Divine light in our minds, as the natural use of these outward creatures here below to the life of God in our hearts. Nay, all true knowledge doth of itself naturally tend to God, who is the fountain of it; and would ever be raising of our souls up upon its wings thither, did not we detain it, and hold it down, in unrighteousness. All philosophy to a wise man, to a truly sanctified mind, as he in Plutarch speaketh, is but matter for divinity to work upon. Religion is the queen of all those inward endowments of the soul: and all pure natural knowledge, all the virgin arts and sciences, are her handmaids, that rise up, and call her blessed.—CUDWORTH.

## LESSONS FROM CLOUDS.

O Thou whose hands the bolted thunder form,  
Whose wings the whirlwind, and whose breath the storm;  
Tremendous God! this wond'ring bosom raise,  
And warm each thought that would attempt thy praise.  
O! while I mount along th' ethereal way;  
To softer regions and unclouded day,  
Pass the long tracks where darting lightnings glow,  
Or, trembling, view the boiling deeps below:  
Lead through the dubious maze, directed the whole,  
Lend heavenly aid to my transported soul.—OGILVIE.

NATURE and grace mutually illustrate each other. Every object in Creation points our attention to a hidden cause, by which all the parts, great and minute, are kept in order, are directed to their proper purposes, and rendered subservient to the whole system. From thence revelation fetches many of its aptest similitudes and most sublime elucidations.

If nature simply makes a confession of divine power and wisdom, in her origin and preservation; the word of God sanctifies all her works, and turns them into preachers of righteousness.

The humble insect which crawls in the dust, and, guided by instinct, provides for her future support, teaches man the lesson of practical prudence, in all that concerns his temporal and eternal welfare. Notwithstanding his elevated rank in the creation, and the enlarged and various powers with which he is endowed, inspiration sends him for instruction even to the insects and the flowers of the field. From contemplating the economy and pursuits of animated nature, his mind is raised to survey the wonders which are scattered in rich and abundant variety above him. It is the continuation of the same lesson of wisdom; and the whole is designed to render man humble and vigilant, steady and prudent in all the concerns of human life, yet aspiring to higher scenes, and seeking an inheritance beyond the skies.

No objects are more striking, though none are more familiar, than CLOUDS. They are perpetually varying their appearances, and frequently indicate the grandest and most terrible effects in the atmosphere. Now, they are beheld with a calm and pleased eye, which follows them in their wanderings and changes, delighted at the effects produced thereby on the landscape beneath, and with the soft tint diffused over all the cerulean arch above.

But how soon does the mind collect its powers into an awful contemplation of the blackened hemisphere; and behold with fearful apprehension the portentous elements gathering together, as it were, in battle array, and, in the language of our great epic poet,

With heaven's artillery fraught, come rattling on,  
... then stand front to front,  
Hovering a space, till winds the signal blow  
To join their dark encounter in mid-air.—MILTON.

Of all the objects in the Creation, none surely supply such a grand variety of imagery for poetical description, as the clouds; whence we find the father of song often comparing the exploits and characters of his heroes to the nature and actions of the elements. But how feeble and contracted is all the beauty and elevation of poetical description, when compared to the sublimity contained in the scriptural adaptation of the same imagery. If we admire the art with which Homer likens his heroes to a tranquil cloud, what shall be said of that description which figures to us the Omnipotent as "covering himself with light as with a garment; and as stretching out the whole expanse of the heavens for the curtain of his pavilion: who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; and walketh upon the wings of the wind." Psalm civ.

Here, indeed, the idea of security and dominion is expanded to the utmost stretch of human comprehension. The Almighty is introduced not merely as

"ruling the whirlwind and guiding the storm," but as actually walking, with sober and majestic step, upon the wings of the wind.

When we behold the clouds of heaven flying rapidly before a mighty tempest, we may endeavour to catch the force of the magnificent and tremendous idea conveyed in the words of the Psalmist. And yet the page of inspiration goes far beyond even this exquisite painting; and, collecting all the variety of celestial phenomena together, embodies them into an obedient train round about the throne of God: "A fire goeth forth before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth saw and trembled. The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth." Psalm xcvi.

In the prophetic style of exhibiting the Divine judgments upon sinful nations, the same images are generally used, but with a heightened effect, as well to mark the certainty of the event predicted, as to impress upon the mind a deep sense of the absolute power and justice of God. Thus, in the prophecy of Nahum, the Divine Majesty is delineated riding in the gloomy combustion of the elements, as figurative of his dominion over all nations, and of the equity of his proceedings in converting all natural and moral evil to the punishment of the wicked, and the happiness of the righteous. "The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. The mountains quake at him, and the hills melt, and the earth is burnt at his presence; yea, the world and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him." Chap. i. 3-6.

This picture of a tempestuous scene displays all that is terrible in nature,—the conflict of electric clouds above pouring forth livid sheets of fire, and the loftiest mountains on earth sinking away into nothing at the mere touch of the destructive element. Thus does the language of inspiration represent to us, under the most terrific phenomena in the creation, the agency of the Almighty in the moral world, and the faithfulness of his judgments upon the sons of impiety and pride.

Scripture describes the changes which occur in the moral system of the world by images drawn from the corruptions of nature. Thus an apostle, writing against the deceivers, in his time, who despised dominion, and spake evil of dignities, compares them to "clouds without water carried about of winds; trees whose fruit withereth without fruit; twice dead, plucked up by the roots; raging waves of the sea foaming out their own shame; wandering stars to whom is reserved the blackness of darkness for ever." (Jude, ver. 12, 13.) When such men gain an ascendancy, and their pernicious principles produce a total indifference to religious truth and virtuous practice; though all may seem quiet and serene around, the stillness is portentous, and this moral lethargy is the sure sign of those terrible convulsions which shake the mightiest empires to their foundations.

Yet, even in all this work of desolation—in the midst of this elemental war, there will be many to perceive the hand of God directing the whole for universal good, and to listen to "his still small voice" encouraging them to abide in his mercy till the indignation be overpast. Such a state of contemplative serenity may be happily imagined from an account related by the scientific traveller, Don Ulloa, when in Peru, for the purpose of measuring a degree of the meridian on the summit of Cotopaxi. "The sky was generally obscured with thick fogs; but when these dispersed, and the clouds moved nearer the surface of the earth, they surrounded the mountains to a vast distance, representing the sea with our rock, like an island, in the centre of it. When this happened we heard the horrid noises of the tempests, which discharged themselves on Quito and the neighbouring countries. We saw the lightnings issue from the clouds, and heard the thunders roll far beneath us. And whilst the lower regions were involved in tempests of thunder and rain, we enjoyed a delightful serenity. The wind was

hushed, the sky was clear, and the enlivening rays of the sun moderated the severity of the cold.

What a sublime scene for contemplation is this to the philosophical observer; and how little for the moment do the most formidable phenomena of nature appear in the midst of the vast expanse around him! He looks down with a calm and steady eye upon the rolling tempest, lashing the surges of the ocean into mountainous heaps, and tearing up the pride of the forest by the roots. The pealing thunder, which shakes the loftiest edifices and appals the stoutest hearts, seems to him only as the distant sound of artillery; and the flashes of vivid lightning, which rend the very rocks in sunder, are but like the sportive fireworks exhibited on a night of rejoicing.

In like manner the soul, raised above the world, and seated in the bosom of religion, enjoys the tranquillity of a pure and unruffled atmosphere, while the rest of mankind are agitated by the storms of passion, and perplexed by the contentions and fall of nations. Amidst the wild uproar and the fearful expectations which prevail below, the mind that is elevated above the earth, and freed from the corrupting influence of its cares and follies, looks down with pity upon the miseries which it cannot prevent, at the same time adoring Providence for producing general good by means which superficial observers presumptuously censure as unwise and unjust.

It is the happy privilege of religion to turn distresses into blessings, and to draw from the storms and tempests of life matter of instruction and comfort. But the agitations of nature, as well as the visitations of Providence, are the necessary parts of an organized and benevolent plan. However violent and destructive such judgments may be for the time, they are calculated to remove greater disorders, and by a strong operation to carry off corruptions which, by accumulation, would produce pestilence and death. In all cases we are taught to admire that wisdom and goodness, which makes even evil correct itself, and after raging for a period with the utmost violence, become gentle and salutary to mankind. The atmosphere appears more beautiful after a tremendous storm, and the clouds, which were then charged with fury and raged with terror, are now carried about by every gentle zephyr, and drop fatness where before they menaced destruction. Thus the economy of nature is continually preserved, and the general order and good of the system maintained, amidst the endless variety of weather and of seasons.

Nor is the regularity less in the government and preservation of the Church of God. Storms and persecutions have raged against it from the very beginning; but these visitations only served to strengthen the principles of truth, to root them deeper in the soil, and to spread forth the branches with a more luxuriant foliage.

The clouds exhibit a very remarkable phenomenon which the Almighty has adopted as a covenant sign with man never more to destroy this globe by a watery deluge. What our translation of the Bible rather ambiguously renders "I do set," should be, according to a more correct version, "I have set my bow in the cloud;" as it were—"Behold that variegated and magnificent arch touching the extremities of the horizon, and reaching to the zenith: see it erected as a trophy of my power, dominion, and justice, over a sinful world; behold it also as the covenant of my mercy in saving you from the devouring flood; and transmit to your posterity the remembrance of this stupendous event, and the assurance of my grace and loving-kindness to man."

When, therefore, we contemplate this glorious spectacle in the concavity of heaven, let it be accompanied with a grateful and devout affection of heart to our great Creator and Redeemer, who in the midst of judgment rememberest mercy, and in all the varieties of life,

gives peace, security, and comfort, to those who put their trust in Him.

Hereby we have an assurance that every promise and prophecy contained in the sacred code, shall as certainly receive a complete accomplishment as the elements discharge their regular duties. As the earth is replenished and rendered fruitful, by the continual action of the air and distillation of the clouds, so the moral world is regulated by an unerring Providence, and all its mutations are subservient to a predisposed plan of universal good. This truth is admirably though simply expressed in the following stanzas of a very old English poet:

The raynbowe bending in the skye,  
Bedeckte with sundry hewes,  
Is like the seate of God on hye,  
And seems to tell these newes:  
That as thereby he promised  
To drowne the worlde no more,  
So by the blood which Christ hath shed,  
He will our health restore.

The mistie clowdes that fall sometyme,  
And overcaste the skyes,  
Are lyke to troubles of our tyme,  
Which doe but dim our eyes:  
But as such dewes are dried up quite  
When Phoebus shewes his face,  
So are such fansies put to flighte  
When God doth guide by grace.

GEORGE GASCOIGNE'S *Good-Morrow*;  
Written about the year 1570.

[Abridged from BASELEY'S *Glory of the Heavens*.]

If the mind be neglected in childhood, and we suffer it to pass from wants to passions, without availing ourselves of the interregnum to plant in it certain powerful ideas, or first principles, that shall fix it for life, it will soon be hurried away by the torrent of the world. Religion is, therefore, in all respects, a necessary *point of support*, which it behoves the educator, the moralist, the legislator, and the politician, to employ, for the purpose of fixing the opinions and actions of men on more solid bases.

Men have entered into a desire of learning and knowledge, sometimes upon a natural curiosity and inquisitive appetite, sometimes to entertain their minds with variety and delight; sometimes for ornament and reputation; and sometimes to enable them to triumph in wit and contradiction; and seldom *sincerely to give a true account of their gift of reason to the benefit and use of men*: as if there were sought in knowledge a couch whereon to rest a searching and restless spirit; or a terrace for a wandering and variable mind to walk up and down with a fair prospect; or a tower of state, for a proud mind to raise itself upon; or a fort, or commanding ground, for strife, or contention; or a shop, for profit or sale; and not a rich storehouse for the glory of the Creator, and the relief of man's estate. But this is that which will indeed dignify and exalt knowledge, if contemplation and action may be more nearly and straitly conjoined and united together than they have been. Howbeit, I do not mean, when I speak of use and action, that end before mentioned of the applying of knowledge to lucre and profession; for I am not ignorant how much that diverteth and interrupteth the prosecution and advancement of knowledge, like unto the golden bowl thrown up before Atalanta, which, while she goeth aside and stoopeth to pick up, the race is hindered. Neither is my meaning, as was spoken of Socrates, to call philosophy down from heaven to converse upon the earth; that is, to leave natural philosophy aside, and to apply knowledge only to manners and policy. But as both heaven and earth do conspire and contribute to the use and benefit of man, so the end ought to be, from both philosophies to separate and reject vain speculations, and whatsoever is empty and void, and to preserve and augment whatever is solid and fruitful.—LORD BACON.